Mind The Builder Magazine

The Exponent of

The New Psychology Cause

Address for All Purposes

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Hotel Wardell, Detroit 2, Mich.

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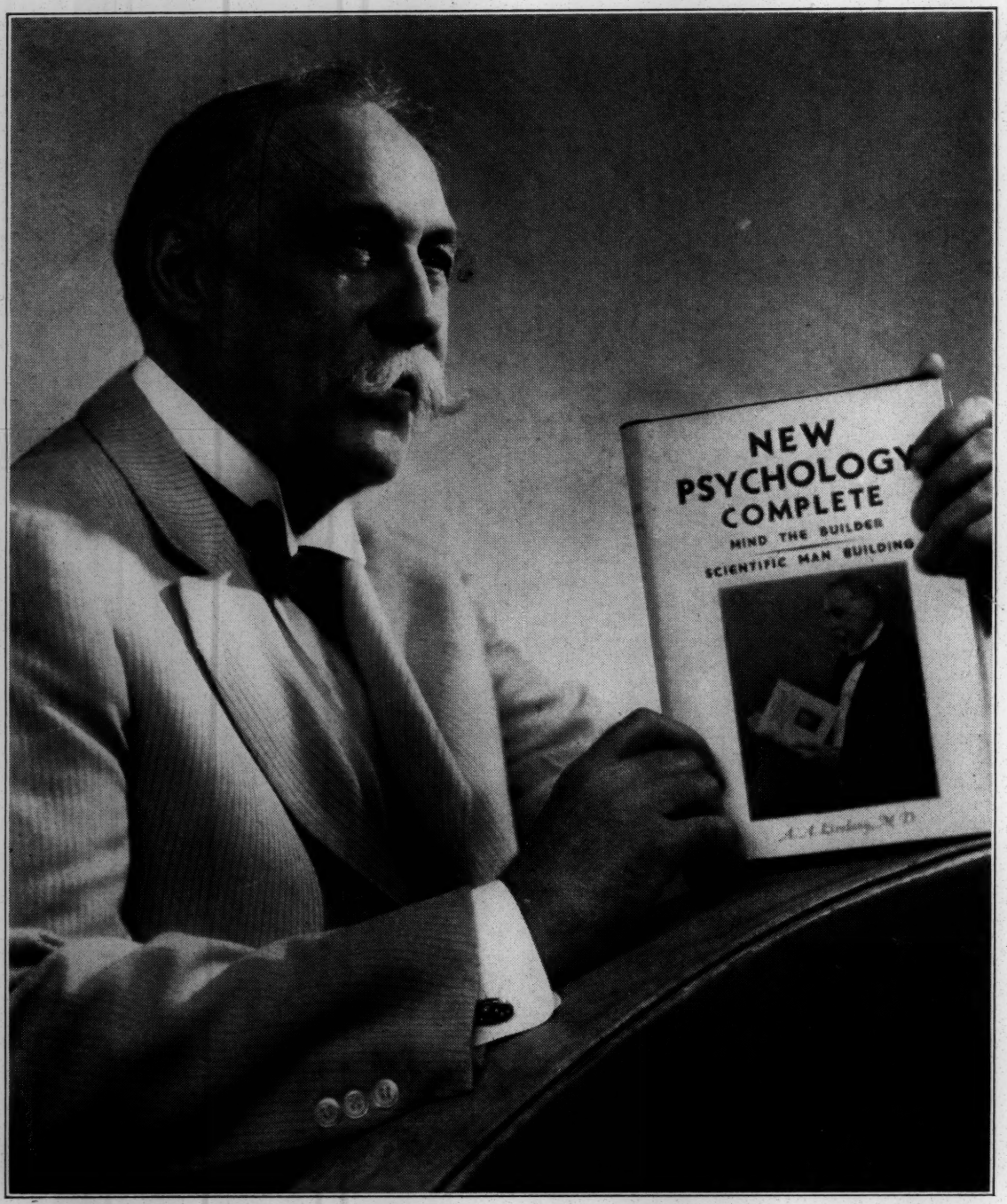

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LETTER TO YOU

A husband and wife who arrived today, state that just twenty-five years ago they came to Detroit to get my treatments for the wife who was cured. Of course, that is lovely, but the husband, an important business man in the Tri-State town where Michigan, Ohio and Indiana embrace, he delights me in declaring that he has lived to apply our books for marvelous benefits to himself and in helpfulness to others.

The above incident reminds me that two weeks ago a former patron came in, stating that twenty-three years ago, I treated and cured her husband, a medical practitioner, who had a very serious illness and that now she wishes me to take care of her. Maybe many of you have some conception of how grateful I am to the multitude of friends who are expecting me to fully recover, from the ill effects of my strokes. I am demonstrating that the power with which I loved hundreds and hundreds of individuals, of whom perhaps you are one, back to health, is not affected, altho half of my body went out of commission. I am not the least bit paralyzed in that department that is applied in giving treatments.

MAY YOU NOT BE SELF ABSORBED

If one is so self interested as not to be interested in or overjoyed at beauty manifested in loving kindness, though experienced distinctly by other persons, one misses the chief joys of life, that come to a normal human being. At this time everyone is surrounded by individuals who would prize an automobile as the grandest acquisition possible if he could get one. In conversation the other day with one of my patrons who continues to provide the most glorious flowers to make our office always attractive and inviting, exclaimed, "I have a new automobile." Eagerly, I asked him how he got it. He replied, "A friend, an official of the manufacturing plant, after asking me the style, the color and equipment, went through the plant, and in a few hours' time placed just what I asked for in my daughter's garage, to surprise her and her husband when they returned from their restful sojourn. My friend expressed to his friendly provider his gratitude but added a doubtful remark, that maybe it was more than the gentleman should have done, then he got a reply that makes me happy too, "When we think of what you did for us to help us out of our perplexities during the war, this is as nothing." All of these people are devoted to shaping cold hard steel into shapes to make humans more comfortable and happy. Someone may say the whole subject is outside of any business of mine. That is not true for anything, anywhere that originates in the souls of men out of kindness is something for me to be glad to hear about. These are character building features to contemplate.

THE FIVE DOLLAR MAGAZINE OF OURS

This Mind the Builder Magazine is worth much more than five dollars for no space is sold for advertising purposes; it is all pure instruction, gratis with all subscription suspended for the rest of the year. While they last, you may have back numbers. Since our Company began its book advertising campaign, many new names have been added, wanting this magazine. I must introduce the New Practical Psychology to them. To do so I will copy the laws and formulas of practice, perhaps illustrating with cases of various kinds.

A CHICAGO EDITOR'S FANCY

The editor of a magazine who was a college graduate, who got a taste of my practical psychology, that made him dislike his academic sort. He asked me to write monthly for his magazine for a period of two years and to continue my simple manner, for he wished to educate his subscribers in the real psychology for practice. I wrote from life and the teachings benefited so many people that I am copying some of the articles from that magazine in Mind The Builder this month.

WHAT DECIDES YOUR FATE

Fated? Then by What Are You Fated? Enslaved? By What Are You Enslaved?

November, 1894, I entered upon the specialty which I have continued to apply ever since. At first I had the conception that suggestive therapeutics comprehended the sole purpose of practical psychology.

Foreign writers had defined the subject and fixed the range of its application for America and it

seemed that in that period it was even worse than at the present time, although music and medicine and dress afford one the occasion of regretting the snobbery upon the part of many people in the U. S. yet.

After equipping for laboratory and research and clinical work I realized that everything of growth, mental, spiritual or physical, as well as reconstruction, mentally, spiritually or physically, such as healing body, correcting character (habits) and the proper building of the individual in art (singing one's song) all belonged to the subject "Practical Psychology."

The fundamental principles are precisely the same whether the purpose and need relate to one phase of the human or the other, and, perhaps, an equally great discovery through my laboratory work was in finding that the formula for application of the building power is scientific in all the instances. Nature's technic is always simple; to the pretender it is too simple. That is why he devises ways to make it appear mystical and so difficult that only occasionally is there one who could do a thing so complex.

Thirty years of serve in true psycho-analysis — *true,* not that tricky thing of naming every individual thought "a complex"—has developed the necessity of considering the *Cause.*

An Awful and Superstitious Belief

Among the great surprises with which we continue to meet is that common belief, an awful and superstitious belief, that some power, with ability and disposition to bless some persons and to curse others, takes that personal interest to fix the fate of each one.

To placate that power or that Being supplies the purpose in the program of so many people that to spread a constructive gospel is a difficult problem.

To change one's fate in his present life for this time and hereafter is a problem that many salaried men promise to solve for the individuals who are credulous enough to believe that in some mysterious manner these persons stand in the favor of the POWER and if one meets the terms of the salaried men they will change the fate of those who are under the curse and all become fated, while here, not for much blessing now, for consummate joy and freedom from work *post mortem.*

Practical psychology supplies a very simple analysis and a scientific formula with reference to "fate" and how to change it.

A boy was brought to me a short time ago and offered to me as a subject to treat for incorrigibility. Although he was under twelve years of age his parents would not either lead or force him in the right ways.

An Incorrigible Boy

The management in schools was just as unsuccessful, and he was sent home from scout camps because he was of mean disposition and not co-operative in any of the program. The mother's report concerning him was that he was cruel in treatment of little brothers and sister, disobedient, insolent and given to having tantrums. Usually was happy for a little while after receiving the thing he fought for, yet the degree of his happiness and good nature was determined by apologies and regrets expressed by his mother. Condescendingly he made up with her after she assured him she was sorry to have incon-

venienced him. His parents were highly educated, cultured and "religious" people. They were "good to their children"; they had endeavored to supply their wants. It was evident that from his infancy the boy had received what he cried for, later for whatever he fought for.

It seemed that a Divine power had fated him for becoming a tyrant. He had become a dangerous ruler, malicious, cruel but powerful in the direction of his activities. He quite overcame his parents with his sweetness when he was good. They could hold no grudge against him even if he had destroyed a neighbor's property or set fire to the room in which he might be forcibly placed for meditation.

I would like to emphasize here that, taking this boy of himself, just as he has become, the child affords no difficult case for correcting through our modes. But the instruments, his parents (through whom the images, the working patterns, the disposition scientifically created by suggestion when the parents supplied everything he cried for, first refusing him because it was not best for him, but afterward yielding to his crying or fighting in other form; no discipline, but filling the boy's soul full of pictures of triumph through force) had fated him for the tyrant he had become; the parents thus unwittingly begin the instruments of the boy's ill fate.

When the mother had brought him to me the third visit, I was then sure that the policy of the home would continue to fix the fate of the boy for his own ruin. She came in to tell me further details concerning the boy, at this third visit, yet stepping out of my office she found him listening at the door. She had informed me before this that one of the things that infuriated him and might make it dan-

gerous for her life was for him to think she had spoken of him to some one. He immediately accused her of talking about him to me. This she denied most emphatically and proceeded down the hall begging him not to think such a thing of her and to keep happy and they would stop at the store and get him the things he had been asking for.

I knew of an instance were a mother lost her little daughter, the child having died of pneumonia. The minister came to comfort the mother by telling her that God took her child and His Wisdom must not be questioned. The mother turned positively against the belief, hating an interpretation of a Power fating the child, when she knew how the child came to have the disease which caused her death.

The mother of this incorrigible boy could not understand why God gave her such a bad boy.

I wrote to the mother refusing further treatment of the boy until I was assured that the example of lying would not be supplied to him in the home; also that she would not continue to be intimidated by him. I showed her that the child had been fated and would continue to be fated by the images in his subconscious, that the home had supplied his working patterns and that I had no point of beginning with the boy unless they co-operated through a change of their modes. While I have discovered no means by which I can conduct our educational work, practical psychology, without that medium of exchange, money, I shall continue to refuse to work for the fee exclusively or even primarily. Benefits to the recipient of my attention will be my first consideration.

The boy, himself, a thoroughly qualified subject to have his fate reversed from the causes that promise the electric chair, through causes (constructive images that place in that phase of his subconscious, the acquired self) that would make of him a happy, useful and successful citizen, has remained the victim of parents, who are well informed upon all subjects except the vital one, practical psychology. They think because they had to take a subject called psychology, in college, that it remains a thing on account of which they may be vain, yet depise. Academic psychology is just as far from practical psychology as it is from astronomy and the matter of the former prevents, in instances, the real study of the science of the soul.

Whatever one changes his subconscious images to or from, by that change he changes that for which he was fated (that which the image called for) and becomes fated for that which his subsequent image defines.

Thousands of lives are defeated of their best possibilities because the individual interprets that his ancestry fated him for disease, drunkenness, poverty or whatever he conceives of as the overwhelming obstacle in his life. Next to the superstition that a Deity (except the Deity in one's self) fixes the individual fate, disaster attends the enslavement to the idea that one *has to* become that to which his ancestry, or even prenatal images, gave him inclination.

When one is enslaved, in any instance, it is a binding by his own ideas, not by person or thing or condition. It is the picture to which one is enslaved. Ours is the Gospel of Liberation because it provides the formula of cultivation by which one neutralizes

the enslaving ideas.

One inherits nothing physical, material or chemical—he inherits only pictures, building plans, and he, with his own soul, may build his body of the organic substance, form, arrangement, function or trend faithfully according to the appointments of those inherited plans or copies registered in his subconscious. He may become in character, even in religious beliefs and politics and financially a failure or prosperous, faithful to every impulse inherited. And most people do that very thing. Yet one may neutralize an inherited image; but that means he has got to learn from practical psychology how to cancel an image that defines an undesirable fact or form or experience.

There is a race of people that throughout all history have prospered financially. Ways to make money are inspired and to the outside observer it would seem that money simply flows to them. No member of that race aspires to become less prosperous, therefore his inherited working plans make him, same as do one's images always fate him.

Multitudes of people have poverty in their ancestral history. They are inspired, out of their inheritance, to do the things that will keep them financially improvident, perhaps, but unprosperous for a certainty. It is worth while to aspire to become prosperous but it is vitally important to know how to cancel the image that would prevent the aspiration from becoming a fixed or established part of one's self. That involves the same formula of practice that is used scientifically in suggestive therapeutics.

The repulsive practice of affirming that one is each thing that one desires is most scientifically refuted in this teaching which shows: (1) that ac-

knowledgment of a need is the first step, then (2) the acknowledgment that there is a power which is intelligent, within, that can create the cancellation of the undesirable working picture and the insertion of the working plan of the desirable; then the third step, the one generally omitted, the actual application of the formula or process through which the change is made in the architectural plans—without the change in the plans the builder can create a building of no appointment different.

The scientific practice by which ideas that are fixed in the involuntary self become changed from destructive and undesirable to constructive and desirable is above all other practices important—'tis the practice that fates one for triumphant liberation and ideal attainment.

CURING A CASE OF DIABETES

Proof of the Power of the Subconscious Self to Heal, When Properly Approached and Aroused

I met a man recently who, it was alleged, had been successfully treated for a certain disorder manifesting in his legs. He informed me that he was fine and that he no longer suffered the distress formerly connected with his lower limbs. Of course, he could not use them to walk or even to stand on but with that exception he was all right!

This observation, through the association of ideas, led me to recall a score of instances where various organs and systems in different individuals were all right only they must not use them. I was caused to wonder, when is a cure a cure and when is it not a cure? I suppose the answer is: "that depends entirely upon what one's standard is." If being normal is the standard, then one must be as the average

human in his ability to use every organ, system and cell fully and freely as nature appointed.

Practical psychology, suggestive therapeutics, is quite exacting when it comes to CURE. There may be instances where we graciously accept a compromise and even at that point have so far advanced the patient's comfort that, comparatively, he is a well man, but even in such a situation we would not fix improvements at close limitations, but keep the suggestion operative that the principle of renewal with improvement will remain stamped upon the mind of every cell, leading to ultimate perfection in all the body.

The incident referred to in my opening statement caused me to recall a situation that has had, in my observation, so many parallels that I am impressed to show why we must use suggestion and establishing new standards ruling in instances where life would be at stake if the individual were to dare to partake of the normal dietary, even on a single occasion.

My reader need have no fear that I am going to advise radical action, throwing aside common sense. This does not happen in the practice of any physician who has been taught at my hands. Religious fanaticism often proceeds that way, but we never depart from the conception that a changed principle provides for change in the results consistent with the principle — principles, pictures, images, suggestions possessed by the soul that controls the body determine how the soul shall use the organs, systems and cells in every detail. Use force of mechanics or chemistry or rule arbitrarily upon any matter and gain no permanent change—change the working plan of the soul and you will get the consequent organic

change that will remain as long as the suggestion remains, and that will be until a new suggestion modifies or cancels the existing plan.

A telephone call from outside of the city: "Doctor Lindsay, we have to have your help. My wife is so reduced in flesh and in strength that I know she is starving to death on a dietary so restricted that she cannot do otherwise than lose. Obeying all restrictions, she yet has the presence of eight per cent sugar. She really is not able to come to your office and we think you can correct all the trouble by absent treatment, if you will accept her that way."

I replied that I would endeavor to help her become able to come in, and in a few days she kept an appointment in my office.

A most rigid restriction in diet had been observed, strictly typical as an exacting limitation for diabetic cases. So many members of her family had been under my care that she was well qualified to cooperate with my modes. Upon examination of her food items I realized that nutritive elements were abundant therein. If she were really hungry and would tolerate and apply their virtues she would gain energy. I wished very much to harmonize with her home physician who was making chemical tests every day, usually showing the patient the results, and for some time he had made no reduction of the sugar, even under carefully formulated diet.

Entirely Free From Sugar

My suggestions given for immediate aid were that she would become so hungry and enjoy those items of food so much that she would gain and apply their nutritive values in making the normal blood, which would become free from sugar. This would be shown

by the chemical tests, that *energy* would be provided for in her food, not sugar.

On the third day after beginning this attention a great reduction of sugar, as compared with usual amount found in the kidney secretion, was shown and at the end of the first week only a trace and three days later patient exclaimed: "Sugar free, and I know it for Dr. —— made the test right before my eyes as usual and there was not any sugar neither any acetone."

She added that the doctor was so surprised and could not see why on the same food supply she had ceased to create sugar when she had produced such a percentage for several weeks. As she was obediently doing all he prescribed she did not feel it was necessary to tell him that she had become possessed in her soul of a working plan by which she was getting nutrition and energy instead of sugar.

She could have told him that the divine chemist within her could transmute his carefully selected anti-sugar diet into sugar just as easily as could a dietary not selected. She could have truthfully told him that with a changed standard she would ultimately partake of the regular household dietary and convert the nutritive values into energy and never any sugar. Some day she will tell him all about what happened. This she will do in behalf of his other patrons, for he declared that he never got so complete a correction in so short a time even after improvement began.

With her release from the sugar he first allowed her one roll made of white flour and as he increased the permit she only continued to gain in strength and weight, with no sugar.

How many thousands of people are dismissed cured of diabetes, but under the standard that the slightest trespass upon the restrictions in food will cause the disease to appear again, no one can compute. I pronounce it not a cure because the individuals are diabetic until they can eat the food taken by an average human being.

In many of my cases I have changed to a liberal diet quite rapidly, though not radically and immediately removing all restrictions. In this instance the patient was under the care of a specialist in her form of trouble and I was happy to have him continue his tabulations to his heart's content. I believe when he becomes informed how his patient was liberated through suggestions that she would change her disposition concerning the use she made of her food—suggestions through which she will dispose of any list and create blood of the normal chemistry he will be so happy over her recovery that he will forgive her for gaining the cure instead of simply a suspension of sugar-making during her faithfully living the abnormal life in dietetics.

A devotee of that kind once remarked that she hated dietetics more than she did "diabetics."

Insulin, until its suggestion value becomes exhausted, will continue to be applied successfully to make one "sugar free," but to one informed in practical psychology there is no greater horror to be avoided than that of living constantly in fear of something. When it means to stamp every item of food with danger to the life the result will be, usually, sooner or later, to get the destruction feared; or the condemned individual will omit the food essential to good blood-making and some disease becomes the consequence.

I would say to those who use any chemical or dietetic means to become free from sugar — that through proper course in scientific suggestion they can lose the principle by which they tend to create sugar. And through suggestions become possessed of the working plan by which the soul will use the system of the body and transmute the food, which is in no manner a restricted dietary, but is a normal food combination, and apply in proper body building and never develop diabetic symptoms.

Again, I must remind you that it is the soul that built the body that remains its maker and builder, its renewer, and that it is, under nature's laws, compelled to use the images it possesses, or is caused to possess, as its working plans.

Suggestions given under scientific formula will produce speedily the change of standards, the working patterns, with the consequent results, complete liberation from the enslavement to the limiting idea, whatever may be the subject involved.

Every physician will agree that a diabetic individual is one who disposes of his food in a peculiar manner and thereby creates blood of a wrong chemistry. Also he admits that notwithstanding any medication or diet through which the blood may become free from this presence, the patient's only hope of remaining out of danger is by every watchcare to avoid every item that could become transmuted by him, due to his peculiar disposition of food, into sugar.

Upon this same principle we should treat a kleptomaniac, keep him out of danger of stealing, by passing a law that no manufacturer could make articles that one with an uncontrollable mania could steal. If his mania is to pick up coins of silver, then the

government shall cease to produce silver money. Prohibitions have so completely become the leading mania of our practice that if one has epilepsy he is saturated with bromides so that he cannot have an attack until he develops tolerance for the bromide. If one is disposed to insomnia, then his nerve centers are to be overwhelmed by poisons until he can no longer remain awake.

One who has studied the human plant and disclosed that the physical part of the plant is created by the life and intelligence, the soul that is using the physical as its instrument will take proper account of the manifestations. The exhibits of the physical supply the index to the images in the soul. He will make the diagnosis, guided by the index, and use suggestion to change the disposition to have epileptic attacks, steal, create ferments in the stomach, manufacture blood of a chemistry that shows in rheumatic or neuralgic pains, or neuritis, and with the change in the definite direction needed, by cancelling through counter suggestion and suggesting the plan that would show harmonies he actually heals the patient.

My reader must be assured that I am endeavoring fully to inform the physician or another, who would give suggestions scientifically concerning the basic principles in our practice. I bring these cases from my practice, hoping to make plain every item in giving suggestions that will positively change the working plan of inharmony into that which becomes the pattern of harmony. In the leading cases referred to in this article everyone will agree that no one is cured of diabetes as long as he would dispose of a normal food creating sugar. All will concur in the claim of cure when he disposes of the usual food

combinations creating no excess of sugar.

Ultimately all healing aspirants will turn to the builder of the body, the soul, seeking to deal directly with the cause, not the effect.

THE SOUL BROADCASTING

There Is a Subjective Language Which All Who Know May Use and Understand

Expression, Not Repression

Expression of innate potentialities, not their repression by all sorts of substitutions must necessarily become the human devotion.

But this is a problem of psychology. It matters not how broad one's education may be in all other directions, nothing can take the place of knowledge of our true psychology. From a physician's standpoint I am interested in physical and mental hygiene. Interested in ruinous results from substitutions in the directions I enumerate through which man's normal powers have become paralyzed.

As great as is that interest, it is secondary to a really perilous situation resulting from the standard by which one endeavors to make the objective modes of communication the only touch he may have with his fellow man.

Every mother knows that her child answers to her attitudes from the moment of its birth. Every animal lover knows that his associates, whether the usual domestic animal or those brought from captivity, understand him; he realizes that his intents are anticipated and his attitudes correctly interpreted by each creature. He also knows nothing of an objective language of any animal and he is quite sure the animal has not acquired English, Latin, nor any other artificial language.

One would meet with certain failure if he endeavored to convince the lover of flowers or the lover of other members of the vegetable world, which he cared to train and develop, that these subjects made no response to his soul images relative to them. You would be as unsuccessful in that attempt as you would if you tried to convince human lovers that they commune and communicate only through speech, writing or other objective signals.

Nature has not created word communication—nature has never created the objective language nor its modes as means of human communication.

Talking and writing and the use of a code of signals are all artificial and for temporal use and are only tolerated by nature. Nature has made every protest against the objective mode of communication as a substitution of the artificial for the natural. Nature would make good use of objective language if man would will to use it as a complementary means of outlet of the soul into the objective world. The acceptance of this artificial as the only means of communication has led to the interpretation that the objective life is the only life, that the objective world is the only world, and that conclusion is followed by the interpretation that all is perishable because everyone knows how transitory the objective elements all are.

How true it is that one may choose his principles voluntarily, but involuntarily his principles make him, and a principle is so far-reaching that a destructive one stultifies along the whole line of one's existence or a constructive one opens into heaven (expression).

All of my lessons are given with an intent to show the relationship between the outer mind and the

inner—the soul. Always I am hoping to lead one to the principles by which he may make the accessory mind and objective life manifest after the modes of the imperishable and omnipotent.

Nature created only one mode of communication among individual humans, animals or any other forms in which the subconscious quality of mind is the intelligence present. And every such individual is manifesting through a body it built for itself after the pattern nature had given to mind, the builder.

The natural mode of communication is from soul to soul. In the instance of the human, since there is the complementary, objective or intellectual phase of mind, one may receive in his soul any degree of communication from other souls without his outer mind ever becoming conscious of having received such communication. Yet the communication, with its imagery, may create such impulses in his soul that the body may become diseased or healed, in response to the impulse. Again, he may have such strong impulse, from within, to do an act, never knowing that it is a message and impulse originating in another person, that he fully and literally performs consistent with the communication.

Such soul interchanges may take place, the objective mind of transmitter having no intention of conveying his thought to another in any manner to influence for his good or otherwise affect him.

Out of the invisible, the imperceptible, from sense standpoint, there is occurring the visible. In olden times, answering to impulses that proved to be ruinous, the "Devil" was accredited to be the source—out of good influences, the source of which was not known to our conscious mind, with consequent blessings, God was given the credit for direct interposi-

tion. Yet, in all the instances *nature's mode* and only appointed mode of communication of images and impulses from soul to soul was the cause of the good or evil.

Telepathy, the word accepted to stand for the subjective mode of communication, is to me, just as good a symbol as could any other word become. It is all a matter of agreement, anyway; it is something to satisfy the objective man. The intellectual man must agree with another intellect or the symbols supply the occasion of debate. Debates all originate in lack of agreement upon artificial symbols—upon agreement as to the meaning of words. The natural, universal language is spontaneously known all the way from amoeba to man, it is innate, hence in its terms there is no uncertainty, no indefiniteness.

Objectively we think in acquired terms or symbols; in our souls, perfect understanding innately exists and truth is always known subjectively, but all the subject is controllable by suggestion and may be caused to repress the truth so far as transmitting it to the objective is concerned. Our souls communicate their possessed imagery direct to the souls of others with whom we are in rapport (friendly, sympathetic). One's soul left free to convey its truths to another soul would plant in that other only the truth, providing the other as recipient was not under some bias created by previous suggestion.

If one's conscious mind suggests to one's soul that another is conveying telepathic images and impulses of a certain nature, the suggestion prejudices the communications. It is well to realize that man's volition is absolute over his life, even to such an extent that intuition, inspiration, prophecy, the vision,

memory and all other features, in which the innate knowledge is perfect, may be repressed or caused by auto-suggestion to give to the conscious mind an approval of that which the conscious mind has formed previous conclusions upon.

The art of letting go, above all other arts, is needed by the objective. To become as a little child to one's own innate self is the first law in our true psychology. Ceasing to tell the omniscent self what it shall say and do—the discipline of the objective, tyrannical, conceited phase of one's being—is the act of perfect mastery, rare above all things.

We need to know the laws and forms of telepathic communication in order to avail ourselves of its constructive value, also to protect ourselves against its destructive power.

Transfer of thought where one intentionally endeavors to injure another has little part in this matter—the fact that one would harm another cuts off attunement. Spiritual rapport can only occur upon the basis of friendly, sympathetic harmony. The radio and wireless-telegraph help us to comprehend this spiritual mode of communication. Transmitter and receiver must be in attunement in those modes.

Loving sympathy supplies the essential rapport for spontaneous, intentional and subconscious telepathic interchange. The anxious, fearing parent or other loving ones, knowing of the illness or any other inharmony occurring, or that could occur, do, through their fear, communicate the overwhelming impulses for one's destruction, and if one does not know our subject he is not likely to provide himself with protection from his friends. In the instance of a public personage the sum total of effect may so discourage one's soul that he cannot successfully

meet with the obstacles.

Absent treatment, intentionally and unconsciously, is given by everyone, but, in the ignorance of telepathic law of communication, the absent treatment based upon fear is causing more disease than is being corrected by those who intentionally convey healing impulses to the souls of the sick. The strongest letters of appreciation I have ever received have been from those whom I have treated telpathically and at a distance. I believe my chief benefit to human being is in my spiritual attitude rather than primarily through my audible suggestions. Individuality and personality constitute nature's greatest agency for influencing others. We can afford to be glad to have the spiritual attitudes of others in line with our needs and aspirations.

In conclusion, I must reassure everyone that I do not oppose objective modes of communicating. I do not oppose learning, intellectual culture. I do not oppose autos on earth or in the air. I do not oppose riding-plows and harvesters, no, not even patent milkers. I favor all, but not as substitutes for nature's modes but to complement—to be the agency through which the innate may have a better outlet.

All tests of telepathy are so-called when they measure telepathy by the amount of knowledge that comes up to the conscious mind. It is unfair to submit subjective phenomena to objective standards of test.